the mythologies that had sway in Europe and in Asia in his day?

But is there really more poetry in man's systems than in God's? God is the author of all that is beautiful in nature, and of that faculty by which we are enabled to appreciate beauty; it is he that has endowed us with a taste for poetry and art. Is it conceivable that these tastes require for their legitimate satisfaction the abandonment of those moral and religious restraints which God has laid upon us? That we must depart from the living God in order to reach the realm of beauty and of poetry? The thing is simply incredible. All true beauty and all true poetry is found where the smile of God is found, and not elsewhere; and we only pronounce condemnation on ourselves, on our vitiated tastes, our depraved imaginations, when we insist that mythology is beautiful and worthy of lasting remembrance.

HOMILIES FOR THE TIMES. VIII.

"*Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*" John xiv. 13.

That will I do, I, Jesus. It is true that I have announced to you my approaching departure. Sorrow has filled your hearts at the thought of being left in the midst of an ill-disposed world, without me. I have shielded you by the awe which my presence and my mighty works inspired, from the malice of men. You naturally think that when I am withdrawn from you, there will be nothing between you and that malice. It were a strange thing if a GOOD Shepherd should leave his sheep at the very hour when the wolves are gathering against them; should himself arouse and intensify the hostility of the wolves, and in the critical moment disappear. Ye believe in God, believe also in me. You have been accumstomed to believe in God without seeing him, and to rely upon him in every trying hour; for though you saw him not you knew that he was with you. You are to believe this of me. Though the hour cometh when I shall be withdrawn from your bodily vision, yet you will have only to call and I shall be there, with all the power that you have seen me display and with greater power than this. I have dwelt among you till you have come to understand that the Father is in me, and that his goodness, wisdom, power have found expression in my words and works and ways. The object of this manifestation would have failed utterly if, in consequence of it, you should have become less able to walk by faith in the invisible and omnipresent One. But it shall not be so. The grand disability brought by sin into man's constitution, his ineptitude for a life of faith in the living God, is overcome by me, so that faith shall henceforth be inconceivably aided in its apprehension of an ever-present divine Helper and Guide.

Whatsoever ye shall ask in my name, I will do it. You know MY DOING; what things I have done among you. You know that during these years that I have walked among you, my power has been equal to any demand made upon it, however startling that demand might be. I have subdued the winds and the waves and given you a token, good for all time, that He who is with you is sovereign over the elements. I have healed all manner of sicknesses and raised the dead, so that henceforth and everywhere you may rely upon me to show those whom you address the evidence of my power and of my goodness. I have cleansed the leper and cast out devils in order that you might hereafter—and that all my disciples to the end of time might—realize the presence of one able to subdue and change and purify the hearts of the most rebellious. Be not alarmed therefore at the thought of my ascension to the Father. I ascend to the Father that you may the better comprehend that all the Father is in me; in me the fulness of the Godhead. Ye believe in God; he that believeth in me the works that I do shall he do also; and greater works than these shall ye do; because I go unto my Father; and whatsoever ye shall ask in my name that will I do. I send you forth as sheep among wolves; but have faith in me, and your enemies shall soon be made aware that one mightier than they is with you; One having power over all obstacles; material, in the power exercised by the kings and priests of the nations; spiritual, in the power exercised by sin over the hearts of men. But mightier than they is the power that shall be yours when ye, believing, shall ask in my name.

Let us pause for a moment and ask the unhappy ones who do not believe in the efficacy of prayer, to consider the wonderful language used by this man of Nazareth when on the point of quitting this world. What can they think of a man who at the very time when he commissions his disciples to enter into life-long conflicts with the hoary superstitions and established religions of the nations, gives them as their one ground of confidence the assurance that whatsoever they shall ask the Father in his name, he Jesus, will do it for them? What can they make of such language? Still more what can they make of the fact that the disciple of Christ should have placed it on everlasting record in a Gospel written at least forty years after the departure of the Master? They are bound to make something of it, something reasonable, something in harmony with the sublime character of the whole Gospel, the unimpeachable morality of the Scriptures, the single-eyed and disinterested devotion of the apostles, and the power that actually waited upon their seemingly forlorn mission. What conclusion can they reasonably come to than that they themselves have erred in denying the efficacy of prayer? Might they not wisely be sceptical of themselves a little?

'In my name.' Let us understand that there is no enchantment in the name of Jesus so that the mere use of it shall gain us anything. Jesus I know and Paul I know, but who are ye? said the evil spirit to the sons of Sceva who thought to make a charm of the name of Jesus. To pray in the name of Jesus is to pray with knowledge of his character, his works, his death and resurrection, as these are recorded in the Gospels; with assurance of the Father's love to the Son, and his perfect satisfaction in the work of the latter; and a heart reliance upon Christ as the Saviour of all that come to him. We cannot pray in his name unless our desires relate to things which he has declared his willingness to grant, and unless we be willing that his will should be done in us and unto us.

Having already told his disciples in the Lord's Prayer what things they are to desire, he now tells them how they are to obtain them, namely, by faith in his name.

'Hitherto ye have asked nothing in my name,' he tells them the same evening; 'ask and receive that your joy may be full.' And so after the ascension of Christ, they put this thing to the test; they offered prayer in the name of Christ and presently the Holy Spirit came rushing down from heaven filling their hearts with joy unspeakable, dissipating their unbelief and fear, and clothing them with the very strength of Christ; and it was not long before streams of salvation were flowing from that city of Jerusalem into all the world.

'I will do it, that the Father may be glorified in the Son. The Father does not think himself fully glorified in the Son, until every knee has bowed and every tongue confessed that Christ is Lord, to the glory of God the Father. All his enemies must be made his footstool. The promises of the Gospel have all the value they ever had. It is not they that have decayed, but the faith of God's people. God has the same pleasure in Christ that he had when he raised him from the dead; and the name of Jesus has as much power at the throne of grace as it had in Pentecostal times. It is for us to have a faith corresponding to the spotlessness of Christ's righteousness, and the sufficiency of his intercessions. What has been done is little in comparison with what remains to be done. The world imagines that the Gospel has done its work, and is looking about for something to take its place. Done its work! So the good people of Jerusalem thought of Christ, when his body was lying in the tomb of Joseph of Arimathea. They were looking about for another, when the Day of Pentecost came with its scorching revelations.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm xiii. 1. 'How long?' No words have been used at the throne of grace so often and so passionately as these? It is a deep question how we come to antedate so much the fulfilment of our prayers. It must be that God has some very important ends to accomplish by his delays. Waiting for the Messiah they kept saying it 4000 years.

2. 'Sorrow.' Until thou hast learned to rejoice in the Lord in the dark.—'Over me.' Until thou art perfected in humility. The delay in answering prayer is one of the offences that must come, that men may be proved.

4. By faith the conflict ceases to be between mine enemy and me, and becomes one between him and God.——'I have prevailed.' As Voltaire did a century ago; and now the house where he penned the triumphant exclamation is a Bible depot. As Carlyle now is saying, There are but 50 years more of Christianity. The world is allowed to get the victory it aims at (as when it crucified Christ); afterwards it learns that it has only fitted itself for an overwhelming defeat.

5. Many profess to trust in God's mercy who fail to recognize the mercy with which they are treated in this life and are anything but acquiescent in his allotments. They that truly trust in his mercy, find mercy in every thing, and never think of murmuring; they are willing to know all their own guilt, to know how entirely they are dependent on his mercy. A very poor idea of it they have who are not led by it to present their bodies living sacrifices.

6. God lightened the Psalmist's eyes before he got through this Psalm. It does so much good to bring all our confusion and wonder and doubt and misgiving to God himself.—'He hath dealt bountifully.' At God's banquet there are many courses. Some disliking the first and thinking *that* the whole banquet, go away in disgust. The Christian eats thankfully and waits. All that truly trust in his mercy shall find that he has dealt bountifuly with them.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN.—The series of meetings in connection with the ordination at Kendal, was closed by a communion service on the afternoon of the Sabbath, the 8th instant. The next morning we struck our tents, and following the Mulā ten miles down to its junction with the Prawarā, crossed the united stream and encamped in a

small grove near the village of Pānchegāw. Mr. Sāyāji Sawairātawad, the pastor elect, and Harkabā, the deacon, met us on our arrival and helped us in pitching our tents and getting settled. The pastors and delegates of the neighbouring churches assembled on Tuesday, and the ordaining council as arranged by "the Union" was organized the next morning. Its sessions and the prayer meetings were held in the room that serves for both school house and chapel. It is smaller than that at Kendal, being only twelve by twenty feet inside, and it is roofed with thatch.

In the evenings through the week there were meetings for addresses and singing, similar to those held in connection with the previous ordinations. The first of these was held in the school house, but a company of the village Kûnabīs (cultivators) came to hear and could hardly find seats in the crowded room. So for the rest of the week, we assembled in the open air, before the house of the *Patel*. The full moon was so bright that we were able to read by the moonlight. The meetings were very interesting. Some evenings there were more than a hundred hearers, including most of the adult males of the village. Some thought it necessary to stay away and watch the piles of grain or of ears just ready for treading out that enriched their threshing floors. The audiences were uniformly attentive and listened in silence, except when in a few cases some questions were asked that showed special interest. The meetings began at eight and lasted till nearly ten o'clock, and there were no signs of weariness. This interested me the more because memory recalled scenes of a very different character in which I had participated in former years.

Fifteen years ago Panchegaw was a hard place. But few would sit and talk with a missionary, and the object of those few seemed to be principally to contradict and oppose. About eleven years ago, Mr. Ballantine and I spent a night there and sought an opportunity to "hold forth the word of life." We went through the principal streets of the village—went to the places where the people usually assemble around the village fire, and to other places where we thought an audience might be collected. We were surprised that there was not a man to be found. But we soon noticed that some were watching our movements by peeping from behind corners, who disappeared as we approached them. We were soon convinced that there was an arrangement to prevent any one from meeting us. We went on our way the next morning, having failed to secure an opportunity for delivering our message. Two years later I visited Panchegaw again. It was in Dec. 1858, when the church was formed. The Kûnabīs still seemed hostile. The Mahars and the Mangs however, were very friendly and desirous of instruction. They were also at peace among themselves, and their children sat side by side in the flourishing school.

Afterwards, in 1861, caste feeling between the Mahars and Mangs, was awakened. The Christians partook of a trial dinner, prepared by a Mang inquirer, to test their sincerity in professing to have given up caste prejudices. This stirred the Mahars, though relatives of the Christians, to bitter hostility against them. They would give them neither fire nor water and tried to drive them from the village. Since then the school has consisted of the children of Christians and Mangs only. The Mahars remain hostile. None of them attended the meetings of this ordination week.

But the Kunabis admired the pluck and sincerity of the Christians, as shown by eating the Mang's dinner, and since then have been friendly to the Christians and to missionaries. So that, where eleven years ago we could not find a man willing to converse about Christianity, a hundred now assemble and listen earnestly to the preaching of the gospel. And some have shown a special interest by attending the examination and ordination of the pastor.

Such things lead to hope that the day is coming when the Kûnabīs, who are now the principal support of Brahmânism, shall not only hear and ask about the Saviour, but shall learn to believe and trust in him. Then Christian churches will become self-supporting.

The pastor was ordained Friday afternoon. The members of the church promised to give a little of their income for his support. But there are now only six male and five female members left in the church. It has been stripped and peeled. May the ordaining of a pastor usher in better days.

Yours in Christ.
S. B. F.

Epitome of News.

SATURDAY, December 28, 1867.

—*Southern Cross*: "The Bishop of Calcutta having concluded a somewhat arduous visitation of the large Mission at Benares, on Monday, the 25th, proceeded to Jamalpore, a prettily-situated station on the East Indian Railway, a few miles from Monghyr. His lordship was hospitably received and entertained during his stay there by the Rev. J. C. Love, of the Additional Clergy Society. Jamalpore bears the character of a thriving railway village, and is rapidly improving: it has its Village School, its Mechanics' Institute, and now its Village Church, and altogether presents more of the feature of an English parish than most of our Indian stations. The bishop after visting and examining the school, distributed the prizes. The school, the church, and indeed most of the social and public institutions of the place, owe their existence to the energy and care of Mr. Love. On Tuesday the 26th, the bishop addressed the railway men as at Allahabad. On Wedesday, the 27th, his lordship consecrated the Jamalpore Church, S. Mary's. S. Mary's is the first Railway church in this Presidency, and it is to be hoped will be the forerunner of many others along the line in places where the Company's servants congregate in large numbers."

—*Bombay Gazette*: "The steamer *Nagotna*, which a long while ago sank in the harbour, has been completely raised within the past week, after great difficulties and still greater perseverance, and is now on the slip at Mazagon."

—A Portuguese female was run over and killed. 205 persons were killed in the streeets of London in this way, last year. There is probably not a day when some body is not knocked down in our streets, by passing vehicles, nor a week in which some body is not killed. The mortality from this cause is considerably greater than the average number of deaths from railway accidents in the Presidency.

—H. E. the Governor having received an appeal from Mauritius for aid in providing relief to the large number of persons left destitute by the fever, which recently prevailed on that island, has requested a number of gentlemen to act as a committee for that purpose.

—*Times of India*; Alexandria: "Of domestic news, the most interesting is the attempt of this Government to bring all Europeans resident in Egypt, under the jurisdiction of the native law; and wonderful to say our Government seems not disinclined to concede the point. Did we not feel assured that no other of the great powers would consent, even though we should be ill-advised enough to give way, this would cause the greatest alarm among British residents. No one who knows these countries but is convinced that in a few years all Europeans would be driven away, if such powers were conceded to the native Government. The fine promise and high-flown language of H. H.'s Minister, Nubar Pasha, can only impose on those who are ignorant of the country. I must emphatically declare that justice in this country is a thing almost unknown, except in one or two of the European courts of law. Corruption and dishonesty are so universal that they almost cease to attract attention. And if Egypt is to have this liberty, why not Turkey? and then in a year or two we shall see a repetition on a grander scale, and with more important victims, of those horrible events which occurred a few years back in the Lebanon! No, no! It is not possible our Government can be so blind. Still the prospect has caused very great uneasiness here, and there is a talk of a memorial on the subject to be presented to Her Majesty's Minister, Lord Stanley. A Moslem Empire on the shores of the Mediterranean is a glaring anomaly in these days!

Commencing with the mail of Saturday, the 29th February, the P. &. O. Co.'s steamers will quit *Bombay weekly* on Saturday at 5 P. M. Mails will be closed at the General Post-office at 2 P.M.; an after-packet at 3 P.M.

In like manner weekly mails will be despatched from Southampton on Saturdays (commencing from the 29th February) and from *London* via *Marseilles* on Friday (commencing from March 6th). The English weekly Overland Mail will be due, we are told, at Bombay every Sunday at 7 P. M. on and after the 29th March next.

During the monsoon the mails will leave Bombay on Tuesdays instead of Saturdays.

The English Mail will certainly be due before Sunday. Three weeks should suffice, even in the N. E. monsoon.

—The statement that the Rajah of Bhownuggar is taking to Benares a cloth of gold worth 5 lacs is denied.

MONDAY,—December 30.

—Referring to some statistics of short-sighted school children in Germany, the *Bombay Educational Record* says: "In our High Schools certainly not less than forty or fifty per cent. of the students are short-sighted. In the Elphinstone High Schools there are about twenty boys who wear spectacles or eye glasses. The faulty construction of school desks is not a sufficient explanation of the increase of short-sightedness, which is not confined to school children, but is observable in people of all ages. The explanation of the evil, if it be an evil, is probably to be found in the great increase amongst all classes of habits of reading, and the circulation of books on smaller print than used to be common. Shortsight is not a disease. It is merely the eye adapting itself so as to focus with the greatest degree of ease the kind of work most commonly required of it."

—*Bombay Gazette*; Aden: "The "Golden Fleece," the first of the three hospital ships for the army of Abyssinia, arrived in our harbour on the morning of 7th December, after a rapid and pleasant voyage of sixty three days from Portsmouth. Having read so many accounts of these vessels, and the wonderful arrangements made in them for the accommodation of the sick, the opportunity of seeing and judging for myself was not to be lost. The two decks set apart as hospitals are 315 feet long, and the height between decks is about 8 feet. The ventilation is secured by thirty-eight funnels, all fitted with Edmonstone's patent, besides which numerous ports assist in securing a good circulation of air. Between decks the saloon is fitted with accommodation for twenty sick officers. These cabins are large and airy, the partitions do not reach the upper deck, but at the same time are sufficienly high to make each cabin quite private. All ornament is avoided, all the fittings show that health and comfort have alone been considered, and the result has been a decided success. Very nice, cool, light dwellings these same cabins looked and almost persuaded one to get sick and try them."

—Same; Paris: "The popular joke of the moment is the eating of "brioches" (sort of very light, unsweetened cake, made with flour, butter, and eggs) in the form of leading characters of the moment. Thiers, Jules Favre, Berryer, the two Dumas, Patti, Nilsson, Theresa, Garibaldi, the Pope, Victor Emmanuel, and Bismak, are among the celebrities thus honoured by Parisian pastry-cooks; and the consumption of the same, by friend and foe, is considerable enough to make a very good thing of the bright idea for those who struck it out."

—Galle telegram; Hongkong, 15th: Abdication of Stotbashi confirmed by Japanese papers. The Mikado is now sole ruler of the country as regards foreigners, the opening of Neogatch Hiogo and Osaka will be delayed until April next.

Honorable Anson Burlingame, late U. S. Minister for China, appointed Ambassador for China to the European Courts and United States, was detained between Peking and Tientheri by the approach of bands of rebels near Hoshiwn, the Governor of Canton is said to have been recalled to Peking for certain irregularities.

The rising in the neighbourhood of Peking is confirmed. Report or (of) a general meeting of the imperial troops at Fantsing has reached Hankow, imperial Troops under treasurer of Shanting stated to have sustained severe defeat at the hands of the Nienfei.

—*Pioneer*: "A most important official document is contained in the Supplement to the last *Punjab Gazette*. It is an account of the measures adopted by the Government of the Punjab to arrest the spread of cholera consequent upon the last Hurdwar pilgrimage. The severity of the epidemic may be gathered from the following fact, that at Srinuggur in Cashmere the number of cases officially reported was 12, 485, which we believe to be far below the mark; and the number of deaths 6,295, or upwards of fifty per cent. of the whole."

—A Limited Liability Company for working the Chinduwara Coal fields, is spoken of.

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TUESDAY,—December 31.

—*Times of India*: Colonel Merewether had received a messenger from a chief who styles himself "ruler of Ethiopia," and who, we suppose, is a chief if not the Prince of Shoa, though there had scarcely been time for news of the expedition to have penetrated so far south. However, this chief, whoever he might be, had not got any copy of the Proclamation, and expressed considerable anxiety to know what was intended by sending a large British force to his land of Ethiopia, whatever 'Amba' it may be that he dignifies by that ancient designation. His letter of enquiry was respectful in tone and referred to old friendship existing between him and the English. As he mentioned Consul Salt in this connection, that gives an air of probability as to his being an influential chief of Lasta or Shoa. His envoy is a man whom Colonel Merewether might find useful for his Intelligence department, he being an English speaking Abyssinian. He is, we believe, uncle of two boys who are now being educated in Dr. Wilson's school here in Bombay, and probably the reverend gentlemen could give some distinct account of the envoy, and perhaps form a good guess as to the identity of the new *soi disant* "ruler of Ethiopia."

—Same: "On Sunday last at the Roman Catholic Church at Mazagon, High Mass was celebrated on the occasion of the departure by the mail steamer of Mr. Bernardo Francisco de Costa, whom the Goanese have elected their Deputy to represent their interests at the Court of the King of Portugal. After the termination of the Mass, and during the sacrament, the Vicar, Reverend Lisboa, delivered from the aisle of the Church an address to Mr. Costa. The reverend gentleman, after chronicling the deeds of several valiant heroes, impressed on Mr. Costa the necessity of strenuously exerting himself in the interests of Goa and of the *Padroado*, in view to the carrying out of the terms of the Concordat. After benediction, Mr. Costa, at the request of the Vicar, approached the Alt" and replied to the address, *which was received with enthusiastic applause*!"

—The Apothecaries' Hall have refused to examine women for their diploma. The *Spectator* says: "These women with a thorough knowledge of medical science are specially fitted to do a great deal of good which it will never fall in men's way to do, is matter of fact. If it were only for the sake of highly skilled nurses, the study of medicine, and good tests of medical knowledge, should be open to women. But there are much higher branches of the proffession than this open to women, for which they have almost exclusive advantages. Miss Garret, for instance, is, we have heard, doing enormous good by advising poor women—who would never have asked advice of a man at all—on their own and their children's complaints. It is monstrous to shut up such a field against women."

—Lord Napier presided at the meeting in connection with the Church of Scotland Mission School in Madras, Dec. 24th, when prizes were distributed, a report read and addresses made by Dr. Macleod, Dr. Watson and the Right Hon'ble Chairman. The Mission which has been of late in a crippled state has been strengthened by the arrival of an experienced teacher from Scotland, Mr. J. A. Thomson.

—*Friend of India*: "The grandson of Ameer Khan succeeded his father as Nawab of Tonk in 1864. Those who were present at the Agra Durbar must remember his burly form and his glittering arms, as he strutted in bearded like a pard. Tonk has had a hard time of it since Mahomed Ali Khan became its chief. He has been a vigorous ruler, but his vigour consisted in visiting every outlying district from which he might hope to squeeze a largess, in oppressing every vassal who had spare cash or a contented tenantry. He is an orthodox Mussulman, but he has shown his orthodoxy in interdicting the building of Hindoo temples, in forbidding the repair of those already erected, in excluding every non-Mussulman from employment, and in the most grievous intolerance. He is of that Bonair tribe which opposed us so stoutly in Umbeyla, and he retains a body of Pathan mercenaries whose services are ever at his command for the bloodiest crimes. The Thakoor of Lawa is his most powerful vassal. Neither the boy nor his fathers had ever done homage at Tonk. Each Thakoor had paid the usual tribute of some Rs. 3,000 a year, and when the Nawab quartered himself and his myrmidons on his estates, had submitted to extraordinary contributions. But the present Nawab had hardly assumed power when he determined to force the youth to do personal service at his court, and to exact unusually large *nuzzerana*. The Thakoor refused with all the pride of a Rajpoot, and was beseiged by the Pathan mercenaries in December 1865. The assault resulted in a loss of 300 men on both sides. It is so that the non-interference policy allows Her Majesty's subjects to be sacrificed. Taking the part of the strong and the wrong against the weak, we counselled submission on the part of the Thakoor, who was placed in a subordinate position, and a peace was patched up. But the Nawab has never rested.

"Away in the obscurity of the far North West frontier the Thakoor had an uncle, a fine old soldier, who would not sit in peace when tidings came to him, month after month, that his brother's son was at the mercy of such a robber, and that we the great *Sirkar*, would not strike the scoundrel down. So he came to the rescue and established himself in Lawa. The Nawab had met his match and the struggle began. Sirdar Dheerut Singh was too wise, and too much of a gentleman, to give the Nawab a good opportunity for aggression. He saw that every iota of the hard bargain we had made for the Thakoor was attended to. The Nawab then changed his tactics and, feigning friendship, invited the lad, his uncle and their followers to Tonk, to receive dresses of honour. They came, but the uncle would not allow the Thakoor to trust himself in the enemy's house. The fine old fellow and eight followers went to the palace at night by appointment. They were slaughtered as they went up a narrow staircase, with the exception of one who ascribes his escape to the fact that he wore a Pathan turban. Like the crime of Ameer Khan, the massacre perpetrated at the instigation of his grandson, excited a thrill of horror throughout Rajpootana, where it will live long in the songs of bards and the tales of wandering minstrels. And when they tell the story they will extol the justice of the great foreign rulers, who deposed the Nawab but did not take his estates, who placed the Thakoorate of Lawa directly under the Queen's protection, and who warned all the Chiefs of Rajusthan that the oppressor of the people will himself be struck down. Colonel Keatinge is a man who will see that justice is done, and he heads a force consisting of the 1st Royals, the Artillery at Nusseerabad, Murray's Jat Horse, the 16th Bengal Cavalry and the Deolee Irregulars, sufficient to annihilate two or three three thousand mercenaries, whom the now deposed Nawab has used as the instruments of his oppression."

—*Delhi Gazette*: "The foundation stone of the New Church at Nusseerabad, was laid by Colonel Keatinge, on the 19th instant. On the conclusion of the ceremonies, Colonel Keatinge addressed the meeting, and in an impressive speech stated that he did not altogether agree with those who blamed the British Government for not building churches in every place occupied. He remarked that until recently there were but few Europeans at Nusseerabad, and that the spectacle of an unfilled church was not conducive to the interests of the Christian religion. In Kattyawar numerous ruined Christian churches now exist, once fondly hoped to become the centres of Christian populations. Colonel Keatinge, more particularly addressing the soldiers present, exhorted all to endeavour to live at Nusseerabad as though they were in England, to show the surrounding nationalities the spectacle of a Christian society even without the actual presence of a Christian edifice."

WEDNESDAY,—January, 1.

—The *Times of India*, in its review of 1867, speaks of the Horicultural Show in Bombay; the departure of Sir Bartle Frere, and accession of the new Governor; Miss Carpenter's visit; Mr. Claude Erskine's departure; the collapse of the Bank of Bombay; the Docks that are not; the decay of the G. I. P. R. permanent way; and the Abyssinia expedition.

—The *Pall Mall Gazette*: "The movement of the various divisions of the Russian army westward, which we noticed the other day, has been completed; and the Government is now in a position to send 203,000 men to the Turkish or Austrian frontier at a few days' notice. 45,000 men are stationed between Dunaburg, Polotsk, and Witebsk, 20,000 at Borizov and Orza, 18,000 at Minsk, 50,000 in other parts of Lithuania, and 70,000 at Tcheringov, Zytomir, Kiev, and Ostrog. Speaking of these warlike preparations, the *Gloss* says:—'Our Government may continue to circulate peaceful phrases among the public in Paris, London, and Vienna, but we know here that war is imminent,'"

THURSDAY,—January, 2.

—Messrs. Borrodaile, Schiller and Co are charged by the directors of the Port Cunning Co., with improper withdrawal of the funds. They are (or rather, were) the Treasurers, and deny the allegations.

—*Delhi Gazette*: "We hear from Rajpootana that a suttee was attempted at Oodeypore in the beginning of the present month, by the widow of a mahajun. Her determination was strong, and she was only prevented from carrying out her purpose by main force, a guard of sowars and sepoys having been placed over her house for four days; she refused to suckle her child, or to take any food, declaring that she would starve herself to death, but her resolution failed her and she eventually relinquished her mad design. The Maharana and the Political Agent being absent in the district, active measures were taken by the Agency Surgeon and the Executive Officers of the Durbar. There was no active resistance made, but the prevention of the suttee caused great dissatisfaction among the buniahs. We are glad however to hear that the Maharana is strongly opposed to the barbarous practice, and has ordered that in case of his own death, no suttee shall take place. He is the first of his lineage who has taken such a step."

—The Nawab of Tonk has submitted to his fate.

—The *Pall Mall Gazette*: "By recent advices from Cairo we learn that the Viceroy's Government still persists in its crusade against the efforts of the American Presbyterian Mission to promote education among the Copts, of which some details were given in our issue of the 11th of August. It appears that the Government has succeeded in closing their schools at Asyoot and Kus in Upper Egypt. The last act was to seize a Presbyter named Fam Stephanos, who has been a Protestant for the last twenty years, and deport him, it was supposed, to the Blue Nile; but as the missionaries interfered he was stopped at Esneh and imprisoned there. By all accounts these missionaries are very estimable men, and take every precaution against giving a proselytizing character to their proceedings, hard as such restraint may be to a Christian missionary. To educate the Christians of the East is the only practicable method of ameliorating their social condition. The mission at Cairo has appealed to our acting Consul General to use his influence officially with that of the United States Consul-General for their protection, and it is to be hoped that the Foreign Office will support its representative in securing religious toleration in Egypt."

—*Times of India*; Peshawar: "Major General Haly has issued a very wise order, forbidding parades of every description before 9 A.M. The mornings are very cold, the ground damp, the air chilling; and General Haly is wise on this head, and has shown right good practical sense in sternly putting a stop to early parades."

Kurrachee Paper: An "elderly Parsee named Manocjee Nusserwanjee committed suicide by hanging himself on Tuesday last in the well-known shop of Messrs. Jehangeer and Company, situated at the north end of Napier Street. From what we can learn the unfortunate man was on his way to Bombay to explain some discrepancies in the accounts of the shop of the Messrs. Jehangeer at Jullunder, of which he had the management. He was seen up to 11 A.M. of the day engaged in prayer, after which he must have gone into the bath-room, where he was found suspended to the ceiling by a coir rope."

FRIDAY,—January, 3.

—*Englishman*: "We hear that the death of Prince Feroze Shah, of the Mysore Family, having been officially reported to Government, it has been resolved that the stipend amounting to Rs. 2,000 per mensem, allowed to the departed Prince during his life-time, should lapse to Government from the date of the occurrence."

—The Godavery, for 225 miles from its mouth, is expected to be open to navigation before the next rainy season.

—Miss Edith Mitchell, an actress, died yesterday in the European General Hospital. She has been married for some years, without renouncing her maiden name.

—*Times of India*: "A letter from Rajcote informs us of an encounter that took place with the Wagheers on Sunday last, resulting, we regret to

add, in the death of Captain LaTouche, and in Captain Hebbert being seriously, if not mortally, wounded. It appears that Colonel Anderson, Acting Political Agent, accompanied by Captains LaTouche and Hebbert, Assistant Politicals, with a party of 75 of the 1st Regt. L. C., under the command of Captain Harris, and 60 of the 17th Regt. N. I., the whole under Major Reynolds, 17th N. I., came upon the Wagheers on the afternoon of the 29th inst., as they were taking up their position on an isolated hill some 60 miles to the west of Rajkote. The hill was at once surrounded by the Cavalry, and stormed by the Infantry. The gang of Wagheers made a most determined resistance keeping up a heavy fire from behind embankments and rocks. We sustained heavy loss, poor Captain LaTouche being killed, Captain Hebbert, dangerously, it is feared mortally wounded, and Major Reynolds wounded, besides several men killed and wounded; it is not known how many, no details having been received. The gang of Wagheers are reported to be entirely annihilated, only a few having escaped in the dark. Mooloo and Dewa Manick are not supposed to have been with the gang. The hill is said to have been carried in splendid style.

"Later particulars report that Captain Hebbert has since died from his wounds, and that Dewa Manick, whom it is now found was the leader of the gang, is among the slain. The few Wagheers who escaped are being hotly pursued."

—The Third Brigade of the Abyssinian expeditionary force is expected to be ready for embarkation about the 9th instant.

—Now that we have steam fire-engines and a Fire Brigade, fires that used to be very rare, are now of almost daily occurrence. 'No fellow can understand this.'

—Deaths last week, 303.

TELEGRAPHIC NEWS.

London, Dec. 12th.—The Court of Chancery has ordered a call of £10 to be made on the shareholders of the Commercial Bank. Notice of appeal has been given.

13th.—The *Moniteur* says that France will continue her efforts to assemble a Conference.

A proclamation has been issued prohibiting the intended Fenian processions at Killarney and Kilkenny.

The projectors of the Dublin procession are to be prosecuted.

An Irish declaration, influentially signed, against the Irish Church Establishment, has been published.

The *Times* publishes an article to-day demonstrating the wisdom of the Viceroy's opposition to intervention in Affghanistan, and declaring its occupation to be stratagetically unadvisable.

It is believed that Rouher's declaration renders a conference on the Roman question impossible.

14th.—A barrel of gunpowder has been explode against the walls of Clerkenwell Prison, with th object of rescuing Burke and Casey. Three person were killed by the explosion and thirty-nine wound ed but the prisoners did not escape.

The prison is now occupied by the military.

16th.—No Fenian demonstrations took place yesterday. The projected processions at Leeds, Liverpool, and Glasgow, were abandoned in consequence of Magisterial prohibitions, and the precautionary measures taken by the authorities.

Three of the perpetrators in the Clekenwell Prison outrage have been arrested.

H. M.'s Indian troopship *Serapis* has sailed for Alexandria.

The Roman Conference scheme has failed.

17th.—In consequence of incendiary attempts, Mr. Gathorne Hardy, the Home Secretary, has invited the London parishes to swear in special constables for the protection of their property.

18th.—The *Times* has another article to-day against any expedition to Affghanistan, and contends that the present frontier would prove the most advantageous in resisting the progress of Russia.

Latest telegraphic intelligence from America states that Congress has resolved to adhere to the Reconstruction Act.

SIVAGASI DISTRICT.

The following Journal extracts by the Rev. R. R. Meadows illustrate the peculiar difficulties of the Missionary in a field where the number of agents is very inadequate to the extent and want of the District, and where, in consequence, much of the instruction required by the adherents and inquirers has to be foregone.

Extract from the Journal of the Rev. R. R Meadows, for the half-year ending June 30th, 1867.

January 22nd, 1867.—Mrs. Meadows and I came to Strivilliputhur this morning, in the hope that a change would do our child good, for he has been suffering from dysentery for more than a week. In the evening I went into the town with the Catechist. We preached to a large audience standing on the bed of the river. One man, an impudent young fellow, said he could not live without telling lies. A Mahomedan came forward with the evident intention of disputing. This I observed, so I took no notice of him, and he went away.

Our next standing place was the fish market, where we had Christians from the south, as well as heathens to listen to us. We moved on to a favourite preaching spot, near a bazar. There was much opposition there, trifling enough, as the fact that one man objected to the Christian religion on the ground that Christians did not clean their teeth, will attest. It is strange that persons whose habits are so filthy and abhorrent to us should accuse us of a want of cleanliness. It is not worth while to enlarge on this subject. Suffice it to say that a tank here, in which about 1,000 people daily bathe, into which every kind of filth enters, and which is not supplied with fresh water, except as the rain fills it, is used for drinking and working purposes. I have seen persons both putting it into their mouth and carrying to their houses great vessels full of it.

23rd.—Held service with the Christians this morning and visited Pudhumel's new house. It cost him Rupees 600. It could not have been built at Sachiapuram by us for much less than Rupees 1,500. I urged upon them new habits of cleanliness and of life as suited to the new residence.

I spoke to a few Mahomedans in the street, whose utterly hopeless indifference to their souls' salvation filled me with sadness. I preached in two places in the evening. The first was a boisterous assembly; some twenty Brahmins were sitting on their pials listening. A young man from Madras gave me a little trouble. But the opponent who was most noisy and most unreasonable, was an old man who endeavoured to combat with wild excitement, arguments which I had not even advanced. The next was a larger and more quiet audience; but yet it required great exertion of voice, and I came away, after about half an hour's preaching, quite hoarse.

February 9th.—Went to Strivilliputhur again and on Sunday conducted three services, baptizing Mr. Ignatio's child. Next day I went to Rajapaliam. We had the Lord's Supper, and I baptized four infants. Heard of the death of Charles Sims, the school-master of Tenmalee. Cholera being in the village, he was frightened, and for two or three nights could not sleep. When attacked himself he was calm, and said that his sleepless nights had been times of prayer and preparation for his own death. He told Mr. Daniel that he should be with the Saviour by the evening. He repeated the Creed, saying, Amen after each sentence. He had his senses to the last. His wife was not at home. One of the Native Christians of the place gave much help in a time when persons generally refuse to come near.

13th—Came to Katanarpatti this evening and had service with the Christians. There are twelve families here, numbering fifty-two souls. The next morning I preached with the Catechist, first to two men in the village, then to fifteen or twenty persons in Coilpatti, close by. We both of us at both places had good attention. The Catechist had been speaking of the advantages of Christianity, and had said that the "crooked-mouthed Shanars" had learnt to speak plainly and to stand before great men; that their wives and children had also learnt to read, &c. While we were speaking, two Shanars from Sattankulam, in Mr Thomas' district, came up. Seeing me they stopped. I said, "Can you read?" One said, "I can't, but my son and daughter can." The other said he could, and so could his wife and children. He added that his wife could read the letters he wrote to her from a distance. This was an illustration in point, which I was very glad to make use of. I baptized eleven adults of this congregation, their ages varying from 12 to 60.

14th.—Came on in the evening to Virdupatti, having had some talk with the heathen at Misalur on the way. They were both attentive and pleased.

15th.—The Catechist and I preached in four places in the town. At one place a Roman Catholic would have it that the Old Testament allowed the worship of images, because of the Cherubim over the Mercy Seat. After leaving them, we followed a Shanar, a relative of Ramanadan, to his own house. He bought the "Blind Way" and "Heavenly Teaching." Afterwards we went to a resthouse and soon had it full. No audience of Christians could have given us better attention. At another place a Shanar allowed that the Bible was indeed *gnanam*, "Wisdom," but that they must just go through the three stages *Saridhei, Kiriei*, and *Yogam*, and that all events happened according to the decrees of fate.*

After this we went to the pettah, a place where merchants come and deposit their goods, staying there for months, and going about as pedlars, selling them. Three or four respectable persons were with difficulty, persuaded to come and sit down, but while I was reading the parable of the Lost Sleep, they slunk away. However we were not without an audience; others came, and we had a good preaching. We should have got on better, but for the interruption of a Christian of the Pragasapuram schism. The Catechist was reading the Ten Commandments. When he came to the fifth, he said the Catechists themselves transgressed that, for they neglected to maintain their aged parents. This was followed by an attack upon us for keeping the Sunday sacred instead of the Saturday. We sold eight or ten books in all.

The town is undergoing very great improvements, quite astonishing in this stand-still country. A large tank for water is being built, and shops, two stories high, are being erected on its four sides.

In the evening we had an additional preacher. Just as we were standing to preach, two or three men came to the bungalow, who listened so well that we could not send them away. After they had left, we went out and sat for nearly two hours in the front of the Pillia[r] temple, each preaching in his turn to a large and varying audience. The only interruption that occurred was the arrival of two boys, whose business it is every evening to light the lamp before the god, and to besmear him and his enormous rat (for he rides on a rat) with oil. While the oiling was going on, the torch-bearer held the fire so near, that [one] but a senseless idol could have borne the heat.

16th.—We preached again this morning, fair attention at one place, indifference at another, and senseless opposition at a third. The opposition came from a Naick of the Kambalathu caste, who are proverbial for their intense ignorance. He said that by his religion he could make a lizard chirp, and he would join ours, if we could do the same by our religion! In the evening I came to Tamma Naikkanpatti, preaching on the way. The next day we had the Sunday service and the Lord's Supper. A messenger came at mid-day to say that Mrs. Meadows was ill. She seems to have had incipient cholera, which was kept in check, through God's mercy, by promptly attending to the first symptoms. The Zemindar of Kalbodhu kindly lent me his band, which quickly brought me to the bungalow.

25th.—I came to Strivilliputhur this morning, to be present at a meeting of a Society which the Christians had formed for the special benefit of their own village and congregation. They call it "Good Works Society." Including about Rupees forty given by others, between Rupees 70 and 80 were subscribed in money and grain. They are to be their own Managers, only I am to be Treasurer, and no outlay can be made above Rupees 5 without my sanction.

As I passed through the Brahmins' street, I saw an unusual crowd, with camels, elephants, sepoys bearing pikes, and the street bestrewed with bales of goods. I thought it was a party of Afghan merchants, and wondered at their boldness in taking possession of a Brahmins' street.

* NOTE—In the Siva[ite] system (Saridhei) refers to "observances of the first degree, which is entered upon by initiation from a Guru. This qualifies for the performance of daily worship by mantras, and the practice of other external religious duties." (Kiriei) is 'the second degree in the same religion' and refers to works of rites, as distinguished from abstract or silent devotion, on which these rites are dispensed with." (Yogam) is this "abstract silent contemplative devotion." (Gnanam) is the fourth degree "that of the exalted ascetic who, by austerities, is said to have annihilated his passions, freed his soul from earthly desire, and become ripe for absorption."

It turned out to be the train of the Guru of the Row Brahmins, who with five camels, three elephants, two horses, a palanquin and attendants, had come to see his disciples. They said, with exaggeration no doubt, that his disciples had to furnish him with Rupees 120 each day he stayed among them. I saw him, an old man, covered with sandal wood dust and sitting surrounded by a large crowd of people. I seized hold of this circumstance as an illustration at the meeting, urging them to give, not to fatten me, but to help themselves,

I came to Talukkangulam in the evening. After endeavouring to make arrangements about a marriage, and hearing for the hundredth time the story of a dispute between a fatherin-law and his son-in-law, we had prayers, and I passed the night there.

The marriage of these people—they are Panikkars, Arrack distillers—is a matter of very great difficulty, on account of the multifarious restrictions of their caste. They are the descendants of five separate families, *Mootillum*, *Thonthillum*, *Purrekillum*, *Munchartillum*, and *Choleeyillun*. The first two may intermarry ; so may the first and third, &c. Thesecond and third, the first and fourth, the first and fifth are accounted brothers and sisters. For intermarriage to take place among these it would be considered incest. How strange it is to see men binding themselves with these unbending chains, and all for no purpose.

26*th*.—The ride to Pottalpatti was twelve miles this morning. The people from the neighbouring villages came in. We had a full church, and thirty-two received the Lord's Supper. In the evening I went to Sivagiri. Had prayers with the people and examined two for baptism. They, were told to wait, one especially, because on my asking the congregation whether they knew any reason against their being baptized, a member said that he had not yet given up drinking. We had also the business of reconciling two wives and their husbands.

The Zemindar is exacting, according to a triennial custom, a present of a cow, or its equivalent in money, from all who have any. If they refuse to give him this compulsory present, he will pick some quarrel with them, take away their lands and effect their ruin. My advice to the Christians generally is, to do as the heathen do in such cases. It is useless opposing their puny efforts to the Zemindar's unscrupulous strength ; nothing can be done till *all* the ryots combine together and refuse to yield to these exactions.

I visited successively the congregations of Panciur and Paruvagudi, and spent Wednesday night in Vadakarei. The next day I came to Madarukoilpatti. A former inquirer, who has now become an impure immoral heathen, said, as I stood preaching in the streets, that he was content to go to hell with his father.

The reasoning of illiterate heathens is peculiar sometimes. A young Naick when asked what sin was, thought it was "*heat*, for would not a quarter of an hour's rain be great merit."

Sithan Chetti seemed really anxious to become a Christian, but seeing the difficulties of giving up temple service and the profit arising therefrom ... at his hand upon his head, saying, 'I can't help it, I must perish." I told him to trust in God and to believe that He would never leave or forsake him.

March 5*th*.—Went this evening to Pattakulam. The people did not say their lessons well, and the Catechist complained of their irregular attendance at prayers. After prayers talked about a matter under dispute, which the Catechist and others had attempted to decide. Went next morning to Pudhupatti, where we have one solitary Christian, and spent the day in the rest house. I preached on the way at Tachagudi, where several years ago I had more than once pitched my tent. Several Brahmins were present. Speaking of the pomp and expense connected with the Brahmin Guru's movements, I was told that our "Lord Padri" had his elephants too. I was glad to be able to tell him with what absence of all parade our Bishop visited us. I sold 'Heavenly Teaching' to a Brahmin, but had to wait a long time to get the price, four pice, equal to one half penny!

We were talking all day in the rest-house, a poor place, with one side opening to the road. The glare from the sun shining on the well-powdered white coloured earth of the street was very trying to the eyes. We met with various kinds of hearers. One confessed afterwards that his disputatious questions were only put to draw us out. There was one, a young trifler, who was determined to sin at any cost. There were those again that agreed that all we said was very good. There were none, as far as the human eye could see, whose hearts were opened to any impression of good. It seemed more than ever necessary to pray, "Lord, open their eyes ; turn them from darkness to light, and from the power of Satan to God." Among the visitors, was one who had vowed perpetual silence for twenty-two years. He had kept his vow for sixteen years ! He wrote on the ground several things, amongst which was the name of the Pole Star, the exact meaning of which we could not divine. There was also present Virappa Chetti, a man who, since twelve or fourteen years ago, seemed very near the kingdom of heaven. He could scarcely speak from the effects of a stroke of paralysis. In the evening, on my way home, I preached in Vadappatti, and was listened to literally with *shouts* of approval while reading the story of Damon and Pythias in Tamil. Attention generally flags when we read the application.

13*th*.—The Rev. J. C. Mill, who is now with us, accompanied me to Strivilliputtur. The following morning we preached in three places in the town. We had a party of triflers for the first audience. We should have got on better at the second place, but for the presence of some two or three bad spirits. The third audience were no better. Afterwards Mr. Mill took service with the Christians. The Christians asked him many questions about the Roman Catholic religion, and one said that a Priest, whom he met, accused Protestants of falsifying the Word of God. This is, I know, a common charge brought against us, and the wish for a new translation is brought forward as an argument against us and for them. But the instance here given was a strange one. The Priest seems to have objected to, "when they saw the young child and his mother they worshipped *it*.' It ought to be, he said, *them*. Mr. Mill at once quoted the Vulgate and shewed that even the Latin version has "adoraverunt *eum*.

14*th*.—This evening I preached in Sivagasi. The contrast between my audience here and at Strivilliputtur was (as it always is) very great. About one hundred persons came about me. When I had preached, as I thought, long enough, and was going away, they still waited as if they wished to hear more. So I preached on for some little time longer. One man only was inclined to give trouble. But I sent him away, "It is evident that you are not a Sivagasi man. The Sivagasi people have learnt manners and never interrupt me now. I expect you have come from Virdupatti or Sattur."

2*1st*.—We spent the day at Tanipuli Naikkaupatti, where we were engaged all day in speaking to the people and prescribing (for Mr. Mill is a skilled Physician) for their diseases. In the evening we went to Irukkangudi, preaching to the heathen before we went to the Christians.

May 30*th*.—Reached home from the Pulney hills.

June 7*th*.—Spent the day at Madham Koilpatti. The male menbers of the neighbouring congregations came for prayers. I spoke in reference to the meeting to be held at Sachiapuram, and wished the people to put down their names as subscribers. But they would not, not one of them. I had preached in the morning at Vilampattti to Naiks and others, and had had good attention. In the evening, on my way to Strivilliputtur, I preached to an attentive and somewhat large congregation of heathens at Nadirapuram.

9*th*.—Whit-Sunday. Conducted service three times and administered the Lord's Supper. As it seems that——and——have begun to drink, I warned the two first against coming to the Lord's Supper. From conversation I had with them afterwards, I have reason to hope that matters are not so bad as they were represented to me.

10*th*.—At the meeting at Rajapaliam I took the names of subscribers and was gratified at seeing the sum amount to Rs. 19-10-0. Some poor people gave very liberally considering their means. Received Yesudasan and Raman back to the congregation, but was told afterwards, whether truly or not I cannot say, that the former drinks. I returned to Strivilliputtur through Talukkanglam, but all the people were in the fields, excepting indeed Moses, who however was in such a state of unchristian excitement about a law suit, that he was not willing to have prayers. Next morning I went to Thamasapuram and had prayers. In this place there is one nice family, besides the father of one of our girls, who however, is not much better than a heathen. He is, I believe, a dismissed agent of the Society. He is unwilling to let his daughter go to the Sarah Tucker Institution, his real reason being a desire to marry her to a young heathen. That part of caste which Christianity has scarcely touched, non-intermarriage with persons of other castes, is the cause of constant apostacy or heathen marriage. I only hope the poor girl will have grace to withstand attempts to draw her to heathenism.—*Madras Church Missionary Record*.

"BECAUSE YE ASK AMISS."

Shut up in a small tent on a rainy day, so that I can neither travel nor go out to preach, thoughts of my native land have occupied my mind. My heart breathes forth the desire, "Oh that the Lord would revive his work there." And will the Lord hear the prayers and attend to the sighs of one so far off from that land, and one so unworthy of his notice? Yes, He will; for He notices the fall of every sparrow, and every hair of the head of every one of his creatures. And He will answer too, provided those desires and prayers are such as to bring glory to God and good to men.

But there are many of his own people in that land who daily sigh and cry for the desolations of Zion. Why do not the showers of blessings they desire speedily descend to refresh and fertilize it, until it shall become as the garden of the Lord? May not the answer, in most cases, be found in James iv. 3 : "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (or pleasures, as it is in the margin)? Lust may be defined as the inordinate gratification of any lawful desire, *i. e.*, such gratification as has no reference, or, if any, a very subordinate reference, to the glory of God or the advancement of his kingdom in the world. So, when parents desire and pray for the conversion of their children, simply that they may escape the wrath to come and enjoy the blessedness "of the saints in light," the great object of their prayers terminates in self, and therefore may very properly be said to be consumed on their own pleasures. Again, when a church, or any portion of it, engages earnestly in prayer for a revival without much thought or feeling in the matter beyond the conversion of souls within their own bounds and the enlargement of their church, the main desire is the same as in the former case, only a little enlarged. And so when they pray for their country.

Now, all this, though right in itself as far as it goes, seems to me to be all wrong so far as the great end of prayer is concerned, *i. e.*, glory to God and good to all mankind. If parents wish their children converted, let them first cast them entirely on the Lord, in a solemn, irrevocable dedication of them to his service, to be called by Him when, and where, and as He will, to be used for his glory in His own way and according to his good pleasure. Let them be careful never, in thought, word, or deed, to revoke that solemn act of dedication to God. To make clear what I mean, allow me to state a case. A letter from a student in a theological seminary mentions a young man who wishes to devote himself to the work of preaching the gospel to the heathen, "but his mother cannot give him up," Did she not dedicate him to God, in a solemn, sealed covenant, before many witnesses? If so, he is no longer hers. He has been given away to God, and she herself has put the seal of God's covenant on him. What right, then, has she to say of that which belongs to God, "I cannot spare him," unless she repents and takes back her act of dedication? Is it not, in fact, an act of revocation, or taking back what she had so solemnly given away to God? God had accepted that dedication, had heard her prayers for his conversion and call to the ministry ; but now, when she has got all she wanted, she steps in to take him back to herself. Was not this consuming all the fruits of her prayers on her own pleasure? After all God has done for her, she cannot trust Him to call that son where He wants him, or cannot trust God to provide for her without the aid of that son, or make her happy without his presence.

Such were my thoughts in reference to this and all similar cases. Were they unscriptural, or, in any sense, erroneous? Now, are there not many such cases in the church? And while such or similar cases, involving the same principles, are numerous, can that church reasonably or scripturally expect her prayers for a revival to be answered? Can such parents reasonably expect God to answer their prayers for the usefulness of their children while they insist on refusing God the right to call them to such work as He sees best? And may not this explain many of God's very mysterious dealings with his church and

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people in calling to Himself youth a just prepared to all appearances, for great usefulness in the church and the world? Those children were his, and He was determined to have them. If their parents and they were ready to fulfil their dedication vows, He was ready to honour them as his chosen instruments for building up his kingdom in the world; but inasmuch as they insist on having their own way with what belongs to God, He settles the controversy by calling the dedicated child to Himself. It is a dangerous experiment for parents thus to revoke the solemn dedication of their children. Let parents ever remember that children thus dedicated are claimed by God as his, and He will have his own.

Again many pray for revival. and wonder that God does not answer their prayers. Let such examine themselves and ask what was the great burden of their hearts in those prayers. Was it for the salvation of souls about them and the enlargement of their church, without much thought about a perishing world, or the glory of God as manifested in the accomplishment of his great purposes of mercy to a lost world? Or was the glory of God the great burden of their hearts? And did their hearts yearn over the multitudes who are perishing without the offer of the gospel. If the former, the solution is plain: they asked amiss, for the gratification of a right feeling, it is true, but irrespective of the greater end, glory to God and good to all mankind.

Suppose, now, instead of praying merely for a revival in one church, that Christians should enlarge their hearts, extend their view, and spread out the arms of faith to grasp a dying world, and, in wrestling agony of prayer, bear that before the mercy seat, pleading that God would send out his light and truth to all the ends of the earth; what would most probably be the result? Such prayer God has promised to hear. But how can He answer such prayer? Why manifestly by pouring out his Spirit on them, converting their sons and daughters, and giving parents and children the grace to dedicate themselves and their property and all they have to the service of the Lord, when, where, and as the Lord may please to call and use them.

Let churches who really desire to see the work of the Lord revived, seriously and prayerfully consider these suggestions, and if they seem reasonable and scriptural, reduce them to practice. But, when they thus pray, let them beware, lest by word or deed they take back their prayers and reject the answer God in his great mercy and condescension gives them. Has not the church at large and portions of it frequently asked the Lord to send forth labourers into his harvest? If so, why is the destitution still so great? Is there no fault in those who have thus prayed? Can we resolve it all into the sovereign will of God, and thus quiet our consciences that there is no fault in us? When God has answered the prayers of his people to raise up labourers for his harvest, have they been ready to take those labourers and send them where God called them and support them in their work? On the contrary has it not sometimes, if not frequently, occurred, that when God had raised up the men and presented them to his praying people ready to go forth into the fields white unto the harvest, they have started back as if surprised at such an answer, and in fact, though not in word, said,

"Oh no, Lord, we dont't want all these labourers; we cannot spare the money to send them out to reap those whitened harvest fields. True, if these are not sent, this year's harvest must perish, one more generation must go down to eternal death; but we must maintain our style of living, or make more money to provide for our families, to make them comfortable and respectable in the world, and we really cannot spare so much of what Thou hast given us as is needed for this object. We must therefore beg leave to take back those prayers, and ask Thee to leave these labourers to stand all their day idle while the heathen perish. When we prayed we really had not counted the cost, and had no idea it was to come heavy upon us."

I ask, is not this a fair rendering of the language of the church that withholds the money necessary to send out and support the labourers God has raised up in answer to their prayers? Is it any wonder, then, that He should refuse to gratify their selfish desires for a revival in their church merely to increase their happiness, without regard to his own glory or the welfare of the millions who are perishing for lack of knowledge?

How sad it is to hear God's own people, in effect, casting the blame of their cold, dead state on God, by interpreting his failure to answer their prayers as an arbitrary act of his sovereignty. Has He not said, "Ask, and ye shall receive"? Did He not mean what He said? Is He not faithful and able to perform all his promises? Alas! alas! the heart is deceiful above all things and desperately wicked. Therefore, we should always look first into our own hearts and conduct for the explanation of all such failures, and prostrate ourselves in the dust, crying "Guilty" before God. What could not God's people trust their God enough to provide for them and their families while they spent what He asked of them in his service? Did they love Him so little that they could not for his sake forego the pleasure of a certain style of living to enable them to do what He required of them for his glory and the salvation of lost millions? Can such a people reasonably wonder that their prayers for a revival are not answered?

On the other hand, let a church desirous of a revival unite in earnest pleading with God that He would appear for his own glory, that He would make bare his arm for salvation to the ends of the earth, and that he would raise up and qualify labourers to go forth now into the fields white unto the harvest. Let them show their earnestness and sincerity, and that they mean what they ask, and do not intend to take back any of their prayers, by dedicating themselves, their children, and their property to the Lord, to be called for when and used as He pleases in answer to their prayers; and see if He will not open the windows of heaven, and pour them out a blessing that there be not room enough to receive it. But let none, when God calls them, take back their prayers or their self-dedication to God, by refusing to go where, and do what, He calls them to. Let none take back their prayers by refusing to give anything in their power to send forth and support all whom God may have raised up in answer to their prayers.—*Rev. Dr. Morrison.*

Miscellany.

—The *Athenæum* noticing a work called "Not Wisely but Too Well," by the author of "Cometh up as a Flower," suspects it was written by the author of "Guy Livingstone," and says:

We sincerily hope our original suspicion is correct, for we should be very sorry to see two writers of ability pandering to the gross tastes of the day by writing such books as 'Guy Livingstone, and 'Not Wisely, but Too Well' The great object of books like these is apparently to teach immorality by representing it in an interesting and seductive from, and by making good people, who live according to the ordinary laws of decency, appear tame, stupid and despicable. At any rate, if this is not their object, we can assure their authors that it must inevitably be their effect, This has been pointed out time after time, but still we find these books being written and published, and the almost unanimous voice of rebuke and morality despised and neglected. It is time, then for critics to speak out boldly and to declare in plain language what they think of the tendencies of these books, and see by so doing whether they cannot put a stop to their production. Now this may seem to some very strong language, but it is not stronger than the occasion requires. If any one doubts this, let him take the book we are now reviewing and read it coolly and critically, and ask himself at the end what is its tendency, and what impression on the mind of an ordinary reader it is calculated to produce. We distinctly affirm that in this novel all the personages who do not continually break the commonest laws of society are made to appear uninteresting and foolish, as if the only reason for a man not being a profligate was a want of spirit or an absence of ability. While all the art of the writer is lavished on the hero—Col. Stamer—whose wickedness we are frankly told cannot be exceeded, and in making this man obtain the morbid sympathy of the reader, as he obtains the passionate love of the heroine.

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For Suez.—Mr. and Mrs. W. Ramsay; Mr Langdale.

For Malta.—Major General and Mrs. Hobson; Mr. Christian; Mr. G. Crawford.

For Gibraltar—Mr. and Mrs. B. F. da Costaa and 4 children; Mr J. A. M. Costa.

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DOMESTIC OCCURRENCE.

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COEN—January 1st, at Mazagon, the wife of Mr. W. J. Coen, of a son.

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March 14th 1867.

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